

there and elsewhere and especially the recent miracle of the raising of Lazarus had excited the curiosity of the people to see and hear the Prophet of Nazareth.

*The Cry of the Beggar.*—But amid all that crowd but one cried to Jesus for mercy and help. O, how few of even those who throng the Master today, raise their voices to him for help! At the side of the road sat a blind beggar, the son of a man called Timeus. Doubtless there he had sat many weary days begging for coppers. People had often told him of the wonderful Prophet, Jesus, but never before had Jesus come his way. But now when he heard the babble of many voices and the tramp of many feet, he asked what it meant. Some one told him that Jesus of Nazareth was going by. Then he began to call at the top of his voice, and with all earnestness, "Jesus, thou son of David, have mercy on me."

*The Response of the Crowd.*—But little mercy did he receive from the crowd. Who was he, a blind beggar, that he should stop a great prophet on his way to the Passover! So false were the people's notions of Jesus and his mission, that many of them told the beggar to keep still. Jesus would not stop to help a blind beggar! Besides, he ought to have better manners than to make a fool of himself and a spectacle of Jesus by such an outcry!

But in that heart was a faith not to be quenched by the rebuke of the people. For the more they urged silence the louder he called to Jesus and the higher mounted his faith on the wings of resolution against the fierce wind of opposition.

*The Response of Jesus.*—Here again it was shown that "Vox populi, vox Dei," is not always true. The voice of the people is not always, nay is seldom, the voice of God. The voice of the people was the voice of God when a little later they cried "Hosanna to the King of Israel," but it was the voice of Satan, when they hissed before Pilate's judgment throne, "Crucify him!"

It was the many tongued voice of the devil which condemned Savanorala to the death. It was the voice of satan, when the people made merry as the Christian martyrs were thrown to the beasts of the arena. And we dare say it is *not* the voice of God when the people of this country says by their voice crystallized into a ballot that the saloon may stay.

Jesus stopped. Only the voice of need could do that. Above all the voices of protest, of flattery and of idle babble Christ's ear caught the cry of a soul in deed, of a soul voicing that need with all the vehemence of faith which touches the heart of God. He stopped, and ordered the beggar called. How often your voice and mine repels a seeking soul from Christ because we think the eternal circumstances of that soul do not promise much! Let us cease to do it. And now when the others heard the voice of Jesus bidding the beggar come, they too turned to

him and bade him be of good comfort, "Rise, he calleth thee!" Jesus always calls those who call upon him. His blessed word is "Come." Then his *most* blessed word is "Go." Too many hear but the first!

*The Beggar's Response.*—At once, this blind beggar arises, casts aside his garment of rags, and swiftly gropes his way to Jesus. His was a response to Christ's call beautiful to behold. O, sons of men today, why must Jesus stretch out his hands all day long to you to come, when but a word brought the blind son of Timeus? Why?

*Faith Confessed.*—Jesus would now have the blind man's prayer specific. So he asks, "What do you wish me to do for you?" The blind man with the simple eloquence of desire answered, "Lord, that I might receive my sight." And the Lord immediately said, "Go thy way; thy faith hath made thee whole." "And immediately he received his sight." Brother, it doesn't take a lot of pleading at the mourner's bench to get Jesus to give you what your faith craves. Ask what he has promised. Believe his word and you will get it.

*Following In the Way.*—I would call the attention of all babes in Christ and some dwarfs in Christ that conversion and entering the church is not all of it. This beggar received his sight and then, "followed Jesus in the way." Never forget that. It is as important as any.

I often wish we might have seen the joy in that home when the hitherto blind beggar came home. But it has been shut from our eyes. We can only imagine. No more beggary! No more darkness! The joy of seeing God's beauties in Nature, of seeing the faces of loved ones and of doing good to others. O, the joy of it all! Of a sinner, but grander type is the joy unconfined which comes to those whose spiritual blindness is healed by the word of Jesus—

#### Lesson Applied

1 How senseless people are of the flight of opportunities. I wonder how many of the people of Jericho would have behaved differently, had they known that this was their last chance to see Jesus.

2 Curiosity, we must believe, is a mightier motive with most multitudes today than desire for a blessing.

3 Prayer, the slightest whisper, or inaudible breath, or even smothered wish, is louder to God's ear than the boom of ten thousand cannon, the din of a thousand battle fields, or the terrible grinding of the wheels of wrong.

4 Jesus stops at the voice of need anywhere.

5 Hushed be the voice which would keep the meek and poorest souls from Christ! Withered the finger which would mock the earnest cry of a seeking beggar!

6 The blind man might have argued like many people today when the voice of Jesus called him. What would have resulted to him if he had not come at once.

7 Our last chance comes like all others, but gone it never returns. The sadness of human negligence!

8 The garment of beggary is well left when we come to Christ.

9 Be specific in your prayers. Ask for what you desire and stop. Don't burden God's ears with useless repetitions.

10 Following in the way is necessary for every convert.

J. C. GILLIN.

#### The First Thanksgiving Proclamation

Selected.

By the President of the United States of America.

Whereas, it is the duty of all Nations to acknowledge the Providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly implore His protection and favor; and,

Whereas, both houses of Congress have, by their Joint Committee, requested me "to recommend to the people of the United States, a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness."

Now, therefore, I do recommend and assign Thursday the 26th day of November next, to be devoted by the people of these States, to the service of that great and glorious Being who is the beneficent Author of all the good that was, that is, or that will be: That we may then all unite in rendering unto Him our sincere and humble thanks for His care and protection of the people of this country previous to their becoming a Nation; for the signal and manifold mercies, and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquility, union and plenty which we have since enjoyed; for the peaceable and rational manner in which we have enabled to establish constitutions of government for our safety and happiness, and particularly the national one now instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and in general, for the great and various favors which He has been pleased to confer upon us.

And also that we may unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all the people, by constantly being a government of wise, just and constitutional laws, directly and faithfully obeyed; to protect and guide all sovereigns and Nations, (especially such as have shown kindness unto us) and to bless them with good government, peace and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand, at the City of New York, the third day of October, in the year of our Lord one thousand seven hundred and eighty-nine.

G. WASHINGTON.